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843 dangling or her hair loose or any portion of her clothing hanging loosely from her body. She must not walk over the straw rope that is used for binding bundles in which grain is stored. She may not take any life nor may she look upon a dead body. It is not good to look on the image of a god at a temple or in the home of a Hindu neighbour. Is this due to the fact that although the image has the semblance of life it is dead? She must not weep when a death occurs. If there should be an eclipse of the moon she must remain indoors, and she must not look at the moon even from the shelter of the house. All these restrictions are ascribed by the Santals themselves to the need for escaping the attention of ghosts, the unsatisfied souls of the dead.

[827] Other actions are enjoined or prohibited because of their effect on the appearance or the character of the child who is to be born, and so illustrate the Santal reaction to the observed facts of heredity, the mysterious "law" which can be seen operating in the likeness of a child to its parents. Thunder is dangerous, and when the mother hears thunder she clasps close to her abdomen the cylindrical grinding stone used for the grinding of spices in the preparation of curry. By so doing she guards against her child growing up to be afraid of thunder. Turmeric roots, also used in the preparation of curry, are frequently forked. If the mother is cooking she does not break off a forked piece lest her child be born with forked fingers. If she sees an elephant her child may be born with large flapping ears. If she sees a monkey she fears lest her child will be born with the wide nostrils in a sunken nose that are a simian characteristic and one that is not uncommon among the Santals. If she sees a snake the child may develop the habit of constant spitting. Then again, the pregnant woman's taste in food must be humoured. If her whims are denied her child may grow up with a mouth always watering and be known as a "slobberer". These precautions furnish a useful means of determining many of the physical and mental characteristics that are displeasing to the Santals. One informant related a case that had occurred in his own family of a child who

[845] was born without an anus. The women of the village discussed the phenomenon and cast round for the reason. They put it down to the fact that the mother must at some time while she was pregnant have eaten the flesh of the flying fox, the reason being the belief that flying foxes are without this feature in their anatomy. In this case, which happened about forty years ago, the child was thrown away in the jungle while it was still alive.